142 outnumber their Indian ones. My meaning will be understood by looking, for example, at Iravuy (Photo. 62). There are Tapirapé with thin lips, there are others who show hardly any Mongoloid features, and there are some with light skins. We gave the girl Ehovytyngahe (Photo. 67) the name "Terf" owing to her lack of pigmentation, for this is the name given to us, the Whites, by the Karajá. [Ed., the remainder of p. 80 and the first half of p. 81 are omitted.]

[105:81] The difference between the Tapirapé and the Karajá, so clearly evident in terms of nature, is not apparent in the hair, which in both tribes, in contrast to the usually straight Indian hair, is sometimes slightly curly and often somewhat wavy (see Kamairá, Photo. 57, and the group, Photo. 28). This is most apparent when the hair is tousled, or when it is long and loose (cf. Photo. 2). [Ed., a paragraph is omitted.]

I did not see any white hair among the Tapirapé. It is, as a rule, unusual among Indians and appears only at a very advanced age. I did not find any bald heads either among the Tapirapé or among any of the other South American tribes I visited. [Ed., a sentence is omitted.] Even bald spots seem to be unknown among the Tapirapé, if we may deduce this from the admiration they showed for the incipient baldness on my head, which they tactfully referred to as "small hair."

84 147 F. Krause (2, 185) says of the Karajá: "The Indians have a characteristic body odor. It is rather strong and unpleasant to us. It is hard to say, however, to what extent it is due to the oil [105:82] turning rancid on their skin and hair." Concerning this, I must say that in spite of my excellent sense of smell, I was never able to discern among the numerous Indian tribes I visited any characteristic racial odor such as the one I noticed, for example, in many African Negroes (but not all), that stench which Brazilians call catinga and which is reminiscent of rancid soap. [Ed., the remainder of the paragraph is omitted.]

[142] 826 Some Tapirapé, indeed, have a rather light skin. In this respect, however, most of them do not attain their own ideal of beauty, which is white, as white as the habitually covered skin of northern Europeans. The women never tired of feeling my arms when I pushed up my sleeves. They expressed in this fashion their

826 admiration for the whiteness of my skin, not for its softness, for in this respect they could not be surpassed. My camarada Daniel, a northern Brazilian who was almost as dark as they were, did not attract as much attention. The skin tone they consider most attractive, however, must not seem to them as remote from their own color as it seems to us, for they characterized their own skin exactly as they did mine, with the terms chinga and typifnia, both of which mean "white." Whether these Tapirapé words differ in [196] scope from our own term for "white," or whether the yearning for the ideal makes the Indians appear to themselves as lighter than they actually are, this is in any case a prime example of the possibility of broad differences in the conceptualization of such seemingly concrete phenomena and shows the researcher the desirability of comparing, whenever possible, his own observations with the information provided by the Indians.

Other native peoples of South America also prefer white skins. Fritz Krause (2, 185) writes: "The ideal of the Karajá is the whitest skin possible; they prized my white complexion very highly, and they themselves wished to be quite white (cf. the role of white people in their myths)."

In 1663, Simão de Vasconcellos (LX) wrote that the Indians of Brazil told the Portuguese their own ancestors had been "people of white complexion," and when they were asked why they had not remained white, they answered (LXI): "Let us make an experiment: exchange your clothing for ours, and go about naked in the sun and in the rain, as we do; and you will soon see that [105:83] you have turned from white to our own hue." Consequently, just as according to the words of the Tapirapé there is no difference between their color and mine, the Indians to whom Vasconcellos is referring clearly stated that they regarded their own skin as basically identical to that of the Portuguese.

Not only do forest Indians, such as the Tapirapé, and river Indians, such as the Karajá, prefer white complexions, but so do savanna Indians, such as the Toba. In the universal conflagration myth of this Chaco tribe, only one man survived the fire that destroyed the entire earth. "But there was no woman. Then they lowered down from the sky a woman tied to a rope, and they cut the rope from above when the woman was close to the earth. Because they cut it very close to the ground, she came out ugly, but

171 if they had cut the rope higher up, the woman would have come
826 out beautiful, and then all Indians would be white and beautiful" (Lehmann-Nitsche 6, 195, 196). As we can see, "white" and "beautiful" are clearly equated in this myth.

826 Just as most Tapirapé do not fit their own ideal of beauty with regard to skin color, they do not fit it either with regard to stature, for while most of them are small, they like large men.

They also like a body where none of the parts provided by
[302] nature are missing, except for the hair, which is cut on specific occasions, and the body hair, which is carefully plucked. For this reason, namely, for esthetic motives, Chief Kamairabó would not allow one of his incisors to be removed, although it was quite loose and the source of frequent complaints on his part.

291 Like most Brazilian Indians who do not yet live in close
[171] and continuous contact with the Whites, the Tapirapé, both men and women, go altogether naked. [Ed., a sentence is omitted.] And like most Indians in this country, the Tapirapé always go barefoot. The men merely wear the penis sheath and sometimes the waist cord.

171 When I asked the Tapirapé for the name of their penis
192 sheath, someone first told me the word nohó. This is the name given to the penis in Karajá, but those Indians do not use a sheath. They tie the prepuce just over the glans with a cotton cord that they call moolakín (Krause 2, 204). Later I heard among the Tapirapé the word cherakuichivohúa to designate "my penis sheath," from cherakui, "my penis," and húa, which is related to the word for "leaf." [Ed., the first paragraph of p. 84 is omitted.]

291 [105:84] The penis sheath of the Tapirapé is made of a
[287] strip of inner bark, from one and a half to two centimeters wide, taken from the stalk of the central leaf of a palm called pinavó by these Indians and simply "palm tree" by the non-Indian population of the Araguaia. As a rule, each man possesses a number of these strips, hung in bundles and rolls on the walls of his hut.

To make the sheath, the strip is folded so that its tips nearly join. Then the tips are slipped together into the resulting knot.
[531] This produces a funnel with oblique walls, sometimes adorned with a few burns made with lightly applied live coals (Photo. 28). A special device prevents the funnel from opening too easily: before

171 302 765 Another occasion to cut the hair short is the death of a close relative, when not only the males (cf. Photos. 51 and 52) but the opposite sex as well (Photo. 64) are compelled to undergo this procedure. This custom is quite widespread in South America. [Ed., the remainder of the paragraph is omitted.]

902 [177] [482] Among the Tapirapé at the present time, the hair is cut with scissors received from the Whites. [Ed., the remainder of p. 107 is omitted, which includes the beginning of the sentence finished at the top of p. 108.]

[107:108] . . . in 1614, Father Claude d'Abbeville (267) 302 171 515 wrote of the hair of the Tupinambá of Maranhão: "[Ed., two sentences are omitted.] They [the women] are quite meticulous about combing their hair and do not fail to wash it and rub it with oil and Roucou every morning" [translated from French]. [Ed., three paragraphs are omitted.]

Some Tapirapé comb their hair with great care, although they do not wash it as frequently as the Tupinambá women observed by Father Claude, or massage it as often with oil and urucú. They [314] would no doubt anoint it more frequently if it were not for the scarcity of the raw material, a palm nut that grows only at certain times of year. This scarcity impelled an honest matron to steal from us our only bottle of oil, which we had brought to remedy the lack of fat in the diet. Instead of lining our stomachs, the entire liter of nutritious liquid ended up on the good woman's head. [Ed., the last paragraph of p. 108 is omitted.]

302 [107:109] The Tapirapé also put urucú in their hair, but only on special occasions. They apply it to boys on the festive day of [881] initiation, to girls on the day when their first menstruation ends, [764] and to the dead. It may have religious significance, but I cannot tell.

515 593 Aside from hair combing, delousing is a gesture of love. The bugs caught end their existence between the teeth of the catcher, who thus swallows the blood of his or her beloved. This tender duty is performed on a mutual basis by parents and children and by loving spouses. Girls show the greatest enthusiasm for this type of quest. It does happen, however, that an old man still delouses an already married son (cf. Photo. 56).

826 261 Not only do they avoid losing the blood stolen by lice and mosquitoes by eating the culprits caught in the act, but they also

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826 swallow the hair plucked from their own body. Indeed, like most
302 South American Indians, the Tapirapé have the custom of carefully plucking all the hair from their faces and bodies. They refer to this procedure as ekopaá. They remove body hair by covering it first with hot ashes and then plucking it out with their fingers. They likewise pluck out their whiskers exclusively with the fingers.
[413] To remove eyebrows and eyelashes, however, they use a special instrument consisting simply of the caryopsis of a certain grass plant [Tr., identified in a later, omitted passage as the fruit of Streptogyne crinita Beauv., according to F.C. Hoehne (3)] which is equipped with teeth forming hooks at acute angles. The Indian holds this pod between the right thumb and index finger, while holding the eyebrow or eyelashes of the person he is about to beautify with the corresponding fingers of the left hand. Then he places the little hooks against the stretched hair, pushing down. A few hairs are invariably caught in this natural implement and removed along with it. [Ed., the last half of p. 109, which includes a detailed description of the use of Streptogyne crinita Beauv. as an instrument for depilation, pp. 110-113, and the first two lines of p. 114 are omitted.]

304 [107:114] The Tapirapé apply scarification to men only.
[88] They first do this at the time when the boy who is to be initiated is given a haircut, that is to say, one year before the initiation ceremony. The procedure is repeated several times until marriage, and not infrequently it is carried out even after that. The Indians make vertical scratches on the skin of the arm between the shoulder and the elbow, and on the front part of the leg both on the thigh and between the knee and foot. The procedure is carried out by a mature man. Immediately afterward, the patient steps into the water to wash. It is extremely rare for inflammation
[827] to result. The aim of the procedure is to "give strength." According to Wagley (4, 17), the killer of a sorcerer--medicine man, in
751 order to protect himself and the rest of his tribe against any possible
114 danger, must, among other precautionary measures, "scratch his
304 chest, arms, thighs, and back with teeth of the dogfish, just as he did in the course of the ceremony he had performed as a young boy to make himself a strong adult" [Tr., given in English in 4, 72]. I obtained no such information while I was in Tampiitáua.

304 The scarifying tool has the same name as the scratches it
413 makes, namely, chainiíua. It is a triangular gourd fragment
[192]

in this respect. According to Champukwi's own report, he tried cachaça only once in Furo de Pedra and (quite normally) found it distasteful and unpleasant. Yet there were moments that were awkward at the time however humorous they seem in retrospect. One day when I bought several dozen oranges in the street, Champukwi calmly removed the trousers that had been provided for him and made a sack to carry home the oranges by tying up the legs. In Furo de Pedra, he often went nude in the house we had rented for our stay. Even the Brazilian woman who came to prepare our meals became more or less accustomed to his nakedness, but sometimes he forgot to dress before sallying forth into the street. The rural Brazilian diét, derived in large measure from native Indian foods, seemed to please Champukwi, but he could not be comfortable eating at the table. He preferred during meals to sit across the room on a low stool.

Champukwi's reaction to this rural form of Brazilian civilization was not childlike in any way. He in turn became an ethnologist. He wanted to see the gardens that provided the food for so many people (Furo de Pedra had hardly more than 400 people at that time). He was fascinated by the sewing machines with which he saw the women working. He attended the Catholic ceremonies held in the little chapel. He saw pairs of men and women dance face to face in semblance of an intimate embrace. About these and other strange customs he had many questions. But like the inquisitive anthropologist who had come to live in his village, his own curiosity sometimes became obtrusive. He peered into the homes of people and sometimes entered uninvited. And he followed the Brazilian women to their rather isolated bathing spot in the Araguaia River to discover if there were any anatomical differences between these women and those in his village. He even made sexual advances to Brazilian women, actions which, if he had known, were very dangerous in view of the jealous zeal with which Brazilian males protect the honor of their wives and daughters. On the whole, however, Champukwi became quite a favorite of the local Brazilians during his two week visit to Furo de Pedra. His Portuguese improved while he visited in their homes, and he collected simple presents, such as fish hooks, bottles, tin cans, and the like, to take home with him. Even during this short period away from the village, my work with him continued. He told me of antagonisms, gossip, and schisms in the